

260 *SOME CUSTOMS OF THE PELEW ISLANDERS* NOTE iv

But the exchange of dress between men and women is an obscure and complex problem, and it is unlikely that any single solution would apply to all the cases. Probably the custom has been practised from many different motives. For example, the practice of dressing boys as girls has sometimes adopted to avert the Evil Eye;¹ and it is possible that the custom of changing garments at marriage, the from other bridegroom disguising himself as a woman, or the bride disguising e^mpi^{5/01} herself as a man, may have been resorted to for the same purpose. Thus in Cos, where the priest of Hercules wore female attire, the to avert the bridegroom was in like manner dressed as a woman when he received This^{Eye} h'ss bride.² Spartan brides had their hair shaved, and were clad in men's clothes and booted on their wedding night.³ Argive brides seems to wore f_aj_{se} beards when they slept with their husbands for the first theater- time_4 In Southern Celebes a bridegroom at a certain point of the change of long and elaborate marriage ceremonies puts on the garments which male and his bride has just put off.⁵ Among the Jews of Egypt in the Middle coTtume A»es the bride led the wedding dance with a helmet on her head between and a sword in her hand, while the bridegroom adorned himself as bride and a woman and put on female attire.⁶ At a Brahman marriage in ^room at Southern India " the bride is dressed up as a boy, and another girl marriage, is dressed up to represent the bride. They are taken in procession through the street, and, on returning, the pseudo-bridegroom is made to speak to the real bridegroom in somewhat insolent tones, and some mock play is indulged in. The real bridegroom is addressed as if he was the syce (groom) or gumasta (clerk) of the pseudo-bridegroom, and is sometimes treated as a thief, and judgment passed on him by the latter."⁷ Among the Bharias

Hercules and Hera was celebrated in *Anthropological Society of Bombay*, i.
 Cos. We know in fact from a Coan (1886) p. 123 ; *North Indian Notes*
 inscription that a bed was made and a and *Queries*, iii. (1893) § 99-
 Corn- taken marriage celebrated beside the image pare my notes, "The Youth of Achilles,"

of Hercules, and it seems probable that *The Classical Review*, vii.
 (1893) PP-
 the rite was that of a Sacred Marriage, 292 sq. ; and on
 Pausanias, i. 22. 6
 though some scholars interpret it merely (vol. ii. p. 266).
 of an ordinary human wedding. See² Plutarch, *Qitaestiones*
Graecae 58.
 G. Dittenberger, *Sylloge Inscriptionum* 3 Plutarch, *Lycnrgus*, 15.
Graecarum vol. ii. pp. 577 sqq. No. 4 Plutarch, *De*
mnlierum virtuti-
 734 ; R. Dareste, B. Haussoulier, Th. bits,, 4.
 Reinach, *Recueil d'Inscriptions Juri-* 5 B. F. Matthes,
Bijdragen tot de
diques Grecques, Deuxieme Serie *Ethnologie van*
Zuid-Celebes (The
 (Paris, 1898), No. xxiv. B, pp. 94 Hague, 1875), P-
 35- The marriage
 sqq. ; Fr. Back, *De Graecorum caeri-* ceremonies here described
 are especially
moniis in qitihus homines deontin those of princes.
vice fitngabantur (Berlin, 1883), pp. 90 Sepp,
Aitbayerischer Sagenschats
 14-24. (Munich, 1876), p. 232, referring to
¹ *Panjab Notes and Queries*, i. (1884) Maimonides.
 §§ 219, 869, 1007, 1029 : id. ii. (1885) 7
 F. Thurston, *Ethnographic Notes*
 §§ 344 » S¹⁵ S70J *Journal of*
the in Southern India (Madras, 1906), p.
 3.